



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

THE DEAF, DUMB, AND BLIND GIRL.

THE following memoir of the "deaf, dumb, and blind girl," in the Institution at Hartford, we copy from the *Juvenile Miscellany*. It is interesting as shewing the wonderful power of nature, to supply the want of certain senses and faculties by the superior acuteness of others. Deprived of sight, speech, and hearing, this little girl is nevertheless capable of making herself useful in employments which would seem to require the full possession of those powers:

In the city of Hartford, Connecticut, among other interesting institutions, is an Asylum for the education of the deaf and dumb. The building is large and commodious, and finely situated upon a commanding eminence. The present number of pupils is 120, who, in different classes, and under the superintendence of several teachers, are engaged in the pursuits of knowledge. They are cheerful and happy, and enjoy their intercourse with each other, which is carried on by the language of signs, and the aid of the manual alphabet. It is peculiarly affecting to see this silent assembly offering their morning and evening prayers. Many visitors have been moved to tears, by this voiceless communion of young hearts with their Maker.

Among the inmates of this mansion is one who particularly excites the attention of strangers. *She is entirely deaf, dumb and blind.* Her name is Julia Brace; and she is a native of the immediate neighborhood of the Asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy by the name of James Mitchel, concerning whom the celebrated philosopher, Dugald Stewart, published an interesting memoir, many years since in the *Edinburgh Review*. He was so irritable that few experiments could be tried for his benefit; but Julia Brace has been mild and docile, from her childhood. She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in the habit of shewing such offices of

kindness, as her own afflicted state admitted. Notwithstanding her blindness, she early evinced a close observation with regard to articles of dress, preferring among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes or stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block weaving strips of thin bark, with pieces of leather, and thread, which her father in his process of making shoes rejected, she amused herself by constructing for her cat, bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation, which could not have been rationally expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of their mother, gave the offender a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her into her arms, and with the most persevering tenderness soothed her into good humour and confidence. Her parents were at length relieved from the burden of her maintainance, by some charitable individuals who paid the expenses of her board with an elderly matron who kept a school for small children. Here her sagacity was continually on the stretch to comprehend the nature of their employments, and, as far as possible, to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favorite kitten, and putting her finger on its mouth, and perceiving that it did not move like those

of the scholars when reading, would shake the little animal, to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, reveal a mind active amid all the obstacles which nature had interposed. But her principal solace was in the employments of needle work and knitting, which she had learned at an early age to practice. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes beautifully made by her, of small pieces of calico, were repeatedly disposed of to aid in the purchase of her wardrobe. And small portions of her work were sent by her benefactors as presents into various parts of the union to shew of what neatness of execution a blind girl was capable.

It was occasionally the practice of gentlemen, who from pity or curiosity visited her, to make trial of her sagacity by giving her their watches, and employing her to restore them to the right owner.

They would change their position with regard to her, and each strive to take the watch which did not belong to him,—but though she might at the same time hold two or three, neither stratagem or persuasion would induce her to yield either of them, except to the person from whom she had received it. There seemed to be a *principle* in the tenacity to which she adhered to this system, of giving every one his own, which may probably be resolved into that moral honesty, which has ever formed a conspicuous part of her character. Though nurtured in extreme poverty, and after her removal from the parental roof, in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the rights of property; and whose perfect blindness must often render it difficult even to define them, the incorruptible firmness of this innate principle is truly laudable. There is also, connected with it, a delicacy of feeling, or scrupulousness of conscience, which renders it necessary in presenting her any gift, to assure her repeatedly by a sign she understands, that it is *for her*, ere she will consent to accept it.

Continuing to become an object of increased attention, and her remote situation not being convenient for the access of strangers, application was made for admission into the Asylum, and permission accorded by the Directors in the summer of 1825. After her

reception into that peaceful refuge, some attempts were made by a benevolent instructor to teach her the alphabet by means of letters both raised *above*, and indented *beneath* a smooth surface.—But it was in vain that she punctually repaired to the schoolroom, and daily devoted hour after hour to copying their forms with pins upon a cushion.—However accurate her delineations sometimes were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments, which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly sealed.

It has been observed of persons, who are deprived of a particular sense, that additional quickness, or vigor, seem bestowed on those which remain. Thus blind persons are often distinguished by peculiar exquisiteness of touch, and the deaf and dumb who gain all their knowledge through the eye, concentrate, as it were, their whole souls in that channel of observation. With her, whose eye, ear, and tongue are alike dead, the capabilities both of *touch* and *smell* are exceedingly heightened. Especially the *latter* seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel.—Yet keeping in view all the aid which these limited faculties have the power of imparting, some of the discoveries and exercises of her intellect are still, in a measure, unaccountable.

As the abodes which from her earliest recollection she had inhabited were circumscribed and humble, it was supposed that at her first reception into the Asylum she would testify surprize at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and the height of the staircases; she even knelt and smelled to the thresholds; and now, as if by the union of a mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellencies, neatness, and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers without her perceiving and restoring it.—When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed among the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it and her perseverance in this branch of economy greatly diminishes the expense of her clothing.

Since her residence at the Asylum, the donations of charitable visitants have been considerable in their amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money was the medium for the supply of her wants, and attaches to it a proportionable value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work. This movement, though perfectly simple in a young child, who had seen it performed by others, must in her case have required a more complex train of reasoning. How did she know that the heat which she felt was caused by the sun, or that by interposing an opaque body she might exclude his ray.

At the tea table with the whole family, on sending her cup to be replenished, one was accidentally returned to her, which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her, with some slight appearance of disgust, as if her sense of propriety had not been regarded. *There was not the slightest difference in the cups*, and in this instance she seemed endowed with a degree of penetration not possessed by those in the full enjoyment of sight.

Persons most intimately acquainted with her habits, assert that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness, as if for meditation. Her needle work, from which she will not consent to be debarred on other days, she never attempts to resort to: and this wholly without influence from those around her. Who can have impressed upon her benighted mind, the sacredness of that day? and by what art does she, who is ignorant of all numerical calculation, compute without error the period of its rotation? A philosopher who should make this mysterious being his study, might find much to astonish him, and perhaps something to throw light upon the structure of the human mind.

Before her entrance at the Asylum it was one of her sources of satisfaction to be permitted to lay her hand upon the persons who visited her, and scrutinize with some minuteness their features, or the nature of their apparel. It seemed to constitute one

mode of intercourse with her fellow beings, which was soothing to her lonely heart, and sometimes give rise to degrees of admiration or dislike, not always to be accounted for by those whose judgment rested on the combined evidence of all their senses. But since her removal to this Institution, where the visits of strangers are so numerous as to cease to be a novelty, she has discontinued this species of attention, and is not pleased with any long interruption to her established system of industry.

Julia Brace leads a life of perfect contentment,—and is, in this respect, both an example and reproof to those who for trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune. The genial influence of spring wakes her lone heart to gladness,—and she gathers the first flowers, and even the young blades of grass, and inhales their freshness with a delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favorable not only to cheerfulness but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of their arm in her walks, or the affectionate pressure of their hand, awaken in her demonstrations of gratitude and friendship. Not long since, one of the pupils was sick,—but it was not supposed that, amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendent of the female department, who had acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession by pressing a finger upon her pulse. She immediately arose, and taking his hand, led him with the urgent solicitude of friendship to the bed side of the invalid, and placing his hand upon her pulse, displayed an affecting confidence in his power of healing. As she has herself never been sick, since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.

Should any of you my young friends for whose sake this memoir is written, visit at any future time the Asylum in Hartford, and be induced to inquire for the deaf, dumb and blind girl, you would probably find her seated with her knitting, or needlework, in a dress, neat, and in its plainness comfortable to the

countenance, but her eyes forever closed, create a deficiency of expression.—Her complexion is fair; her smile gentle and sweet, though of rare occurrence; and her person somewhat bent, when sitting, from her habits of fixed attention to her work. Many strangers have waited for a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue. You will perceive nothing striking or attractive in her exterior, though her life of patience, industry, and contentment has traced correspondent lines upon her features and deportment.

My dear children, it would be difficult for you to gain a correct idea of a person perfectly blind, deaf and dumb, even after repeatedly beholding her. Cover your eyes for a short time, and shut out this world of beauty. Close your ears, and you exclude this world of sound. Refrain from speaking, and you cease to hold communion with the world of intelligence. Yet were it in your power to continue thus for hours, even for days, you still have within your mind a treasury of knowledge to which she can never resort. You cannot picture to yourself, the utter desolation of one, whose limited acquirements are made at the expense of such toil, and with the hazard of such continual error. Never, therefore, forget to be grateful for the talents with which you are endowed. For every new idea which you add to the mental storehouse, praise *Him* who gives you unveiled senses to taste the luxury of knowledge.

When the smile of your parents and companions makes your heart glad, or when you look at the bright flowers and fair skies of summer, think with compassion of her, who must never see the face of her fellow creatures, or the beauty of earth and sky. When you hear the melody of music or the kind voice of your teachers, Oh, strive to value and improve your privileges: and while you pour forth all the emotions of your souls in the varieties of language, forget not a prayer of pity for her who dwells in perpetual silence,—a prayer of gratitude to Him, who has made you to differ from her.

TEMPERANCE SOCIETIES.

We have been disposed to look upon the formation of these societies as wholly inadequate to the accomplishment of the purposes they have in view. If the scenes of every day life—the degradation of mind and soul—the worse than brutal debasement of the body—the loss of health, of property, of reputation, of friends—if all these frightful scenes exhibited in the life of the drunkard, would not deter men from the fatal poison—we could think of nothing that would discourage

them. If the highest happiness in this life, and the hopes of the next could not prompt men to dash in pieces the fatal cup, how, we have often thought, is it possible to set bounds to the evil? How can we stay the pestilence?

These views we confess are now changed. Inquiries which we have made among many of our merchants, and information from other sources, satisfy our minds that much good has resulted from the combined efforts already made to check the progress of intemperance. We have satisfied ourselves that the total amount of ardent spirits drunk in this state is thousands of barrels less than formerly—in towns where scores of hogsheads were sold at retail, three years since one fourth the quantity will suffice to finish the race of all the drunkards of the neighborhood. *It is becoming fashionable to be temperate.* The finger of scorn is becoming the rod of scorpions—and the steady example of the good and wise and the dread of their frowns, are becoming the pioneers to a healthful state of morals in the community.

The formation of societies for the promotion of temperance, as the means of combining the exertions, and concentrating the influence of the friends of public morals, we regard as praiseworthy—they may become eminently useful;—and however small its beginning, a society should be formed in every town and neighborhood, its members pledged to each other by precept and example to arrest as far as may be in their power the progress of this alarming vice.—*New Hampshire Journal.*

From the Boston Recorder.

“’Tis a base
Abandonment of reason, to resign
Our right of thought.”

There are many persons of amiable and affectionate dispositions, who feel the imputation, that they are the enemies of God, to be calumnious and cruel. They will freely acknowledge, that they do not love God as they ought; but as for hating him, or having any feelings of hostility against him, is what they cannot admit. Now it is most undeniably and undoubtedly true, that these protestations are ingenuously made, by many who are entirely unconscious of any desire to deceive themselves. But I would inquire of such persons if it be certain, that the being whom they profess to love, is God. The only idea we can have of the Deity, is from the character which we attach to him. Does the Mahomedan worship God, when his imagination creates a being, who encourages him in his impunities, and urges him on to deeds of barbarity and profligacy? Does the pagan worship God, when he forms in his mind a being, who is as sensual and infamous as himself? Does the sentimental enthusiast worship God, when he dreams over an image of fancied loveliness and grandeur, and dwells with exulting rapture on the contemplation of the great spirit, who presides over the beauties of the evening landscape, and whose voice is only heard in the whispering breeze and murmuring rivulet? No! They one and all are worshipping creatures of their own imaginations, and are just as far from worshipping the true God, as if the object of their adorations were chiseled from the marble quarry.

into the form and lineaments of a material idol. The being whom they acknowledge as the Deity, is one whom their own fancies have created, and it matters not whether they call him Jehovah, or Jupiter, or Vishnoo, he is alike remote from the one only true and living God.

That the carnal mind is enmity against either of these imaginary gods, the Bible does by no means assert. It only asserts its enmity against God, as he has revealed himself to us in his written word. Now let a person go to the Scriptures, and from the likeness there given, portray the character of God, and present it to the mind of any man in his unregenerate state, and enmity is immediately excited. I will not attempt in this place to give the scriptural views of the character of God. But under the supposition that the majority of professed Christians in the United States do worship the true God, it can be proved from the confession of men of integrity and veracity, that their feelings do rise in hostility against him.

Dr. Bancroft says, "the doctrine of the atonement represents God as an inexorable being, and introduces a principle into his administration which would disgrace any government on earth." (Bancroft's Sermons, p. 224.) Now Dr. Bancroft is a man whose veracity may be relied upon, and he doubtless frankly and candidly acknowledges his feelings; and I am far from thinking that he is at all peculiar in these sentiments, for I believe them to be the genuine feelings of every man in his natural state, for God has told me that "the carnal mind is not subject to the law of God, neither indeed can be." The Christian Disciple sets the seal of its approbation upon the following sentiments:—"You [the orthodox] represent God as worse than the devil, more false, more cruel, more unjust—flee from the face of this God. But whither will ye flee? Into heaven? He is there! Down to hell? He is there! ye cannot flee from an omnipresent and omnipotent tyrant." (Chris. Dis. Nov. and Dec. 1820.) It surely would not be proper, even for a moment to imagine, that the conductors of the Christian Disciple were ignorant of the views which the orthodox entertain respecting the character of God. For that work has not been entrusted to the care of ignorant and unlettered men. They do, most undoubtedly declare their undisguised feelings towards the God whom we worship. How emphatically true is it, that "ye must be born again." Dr. Channing says, "we look with horror and grief on the views of God's government which are naturally united with Trinitarianism. They take from us our Father in Heaven, and substitute a stern and unjust Lord." And again: "With such a Creator the idea of mercy cannot coalesce, and I will say more, that under such a government, man has no need of mercy, for he owes no allegiance to such a Maker. (Dr. Channings's New-York Sermon.) Now it does appear to me, that this is precisely the state of mind, in which the Bible tells us the whole world of mankind is to be found. Dr. Channing says, "did I believe what Trinitarianism teaches, I should feel myself living under laws written, like Draco's, in blood." And he also says the Trinitarians substitute for God, "a being whom we cannot love if we would, and whom we ought not to love if we could." (Dr. Channing's Baltimore Sermon.) These declarations of men are but illustrative and confirmatory of the plain declarations of Scripture.

TORAC:

BRITISH AND FOREIGN BIBLE SOCIETY.

At page 81 we gave a brief abstract of the Report. We now select from London publications extracts from addresses.

At eleven o'clock the President (Lord Teignmouth) took the chair. He said, that he had no hesitation in accepting the situation he had the honor to hold, although, from debility, he was incompetent to the discharge of its duties. The Meeting was called on to return their thanks to God, through whose favor they were chosen to work for his glory, and the benefit of man. It was sufficient for him to mention, that since their commencement, the British and Foreign Bible Society had distributed five million and a half copies of the New and Old Testaments, from their immediate funds. If, in addition to this, they considered the impulse which was given to the Christian world, and that their operations pervaded every quarter of it; they would find that it has acted as an example which should encourage them to enlarge and persevere in their labors. When it was recollected that portions of the Scripture had been translated into sixty languages and dialects, which were never attempted before the establishment of this Institution—when it was seen that they had opposed a barrier to the torrent of infidelity and profaneness, which threatened to overwhelm the whole continent of Europe, and even to pollute the soil of our own country,—they could not fail to have ample grounds for rejoicing, while they ascribed all the glory to Him from whom the Bible proceeded, and who alone could crown their efforts with success.

The Lord Bishop of Litchfield and Coventry said, that summoned as he was, greatly to his regret, to attend an urgent engagement in a distant part of the metropolis, he might have resigned the little part he had to take into other hands; but his reason was, that he would not decline to contend against, and to give his approval to the confutation, of the charge which had been made against the Committee. The latter had been undertaken by Mr. Platt, as well as by the Society at Loughborough, and he had examined them carefully, and his conviction was, that the confutation was complete and decisive. How glad would the authors of that charge have been to cast a damp over the triumph and the joy of the Anniversary; how pleased would they have been to witness the exultation of the Society changed into suspicion and apprehension; but, thanks to God, their efforts had been fruitless, and there was no diminution of public confidence or regard towards the Society. The mists, which for a time had obscured their path, had rolled away, and they were able to welcome, with their wonted delight, the bright scenes of their accustomed usefulness. Never was there such a time for unrolling the genuine page of inspiration all over the globe,—and that idea should awaken every individual to exertion. To the nations which were arising from their former state of bondage, and ignorance, and superstition, the Society afforded the greatest assistance, and prevented them from falling into the opposite extremes of infidelity and atheism.—Without such a Society, the evil spirit of false religion, who goes about wanting rest, would perhaps return with seven devils worse than himself.

But when once displaced, and a different spirit had been introduced, through the means of this Society, then the nation would be elevated to the glory of becoming children of God. With this feeling he would echo the phrase uttered by one of the oldest members of the Society, namely, "Might his right hand forget its cunning, if ever it signed his secession from the British and Foreign Bible Society." Glorious as was the success of the Society, he, however, recollected, that to God alone was that success owing; and well might all their labors be referred to him, for it should be recollected, that "Except the Lord builded the city, the labors of the builders were lost; and except the Lord kept the city, the watchman waked in vain."

The Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia, said, that he felt it a great glory to be allowed to address that Meeting. He was the Manager of a Bible Society in Philadelphia. The privilege he now enjoyed of addressing this assembly he considered a greater honor than that of conquering worlds. It was the opinion of many of the young men in his country, that the promised millennium was near at hand, and he certainly thought there were some evidences of its near approach. Five millions and a half of Bibles were distributed; the difficulties of the Society were giving way in every quarter; and the effects it had produced were breaking forth, like the morning, rapid, and clear, and bright. A new era appeared to have arisen as to the mode of conducting the Society's operations. America looked to the British and Foreign Bible Society as to a parent, and she was not unmindful of the great example held out to her. Some time ago, in the interior of the State of New-York, it was thought desirable that every family should have a copy of the Bible. A resolution was passed to supply every destitute family with a copy, and that resolution was carried into effect. In New-Jersey, a similar resolution was carried into complete effect. In Philadelphia, the same resolution was adopted for the State of Pennsylvania. This State contained a million of souls, and it was thought that 100,000 copies of the Bible would be required. In New Jersey, 40,000 dollars were subscribed for supplying Missionary Schoolmasters. In the city of Philadelphia, the destitute families were supplied with Bibles in about six weeks. Might they not form a triumvirate, and divide the world amongst them? It was a bold thought, but he conceived not impracticable. England had its peculiarities, and so had America, but here they had but one object; and those he addressed he was sure would bless God for what they heard. There was enough to require the exertions of the friends of the Gospel, in both countries. In the voice of a stranger he might be allowed to say, "Go on, Christ is your Captain; on your sword his name is written. Go on, until the kingdoms of the world are kingdoms of the Lord." A cloud of witnesses surveyed them from above, and cried, "Onward!"

Lord Bexley rose to propose a vote of thanks to those Princes of the Blood who had patronised this Society. There was one topic connected, in some degree, with the proceedings of the Society, which had not been taken into account—he meant the increase of population. The inhabitants of Europe, since the general peace, had increased

more than the whole number of the population of Great Britain: it had increased fourteen or fifteen millions. In our country the increase of population, since the peace, was estimated at three millions and a half; so that every year the number of copies of the Scriptures which the Society would have to distribute would increase.

The Rev. Dr. Paterson said, he had spent the greater part of his life, not in speaking, but in doing the work of the Society; and he had rather distribute 10,000 copies of the Scriptures than stand on that platform to speak. In distributing the Scriptures, he should feel at home; but in addressing the Meeting, he was out of his element. Much as had been done, he calculated that there were not above twenty millions of Bibles on the face of the earth; and it was not too much to say, that there were 230 millions of families yet shut out from the Word of God. There were not more than half a million of Bibles printed by all the Societies in the world; and, at this rate, 460 years would elapse before every family had a Bible. He did not make this statement to discourage, but to shew the necessity of exertion.

The Rev. D. Wilson said, he came forward to discharge a message which he had been entrusted with about a fortnight ago, by the Bible Society of Paris. He attended the Meeting of that Society: Count Verheuil was in the Chair, supported by Baron Cuvier, and surrounded by the nobility from various parts of France. The message was an expression of the undiminished affection and regard with which the Bible Society of France regarded the British and Foreign Bible Society. There was a great interest pervading the Protestants of France, and an interest which was on the increase. A spirit of unaffected piety and simplicity, and a sense of the infinite importance of the subject, pervaded all the addresses he had heard at the meetings he attended. Some of the speeches did not yield, in point or feeling, to any of those the Meeting had the pleasure of hearing that day. As an individual, he (Mr. Wilson) had taken marked notice of what had occurred, and he agreed with his friend, Mr. Sibthorp, that there was an increasing spirit of piety in France. The leading men in France were now endeavoring to do away with belief in the system of materialism which had been introduced by the corrupt philosophers of that country.

The Rev. Wm. Orme said, Some allusions had been made, in the course of the morning, about the fulfilment of prophecy in the present day. The Lord would not be slack in the fulfilment of his decrees, in the sense in which that term was understood by men. They would all be accomplished in his own good time. They had heard of the gathering of the Jews, and who would not wish to see it? They had heard of the fall of Babylon, and who would not wish to see it fallen never to rise again? They had heard of the coming of the Lord, and who that knew his word, would not say, Amen, even so be it; come, Lord, come quickly, Lord Jesus? He gave no opinion on these matters; for be those events near or remote, they were equally called upon to do their duty, and fulfil the great work in which they were engaged to the best of their power; and when they had done their best, they should wait in patience the advent of the Lord. On this subject he might quote the words of a sublime poet—"Come from

thy royal chambers, O Prince of all the kings of the earth; put on the robes of imperial Majesty, take to thee the sceptre thy Heavenly Father has bequeathed thee, for now the voice of the bride calls thee, and all creatures sigh to be renewed."

The Rev. H. Born: Without venturing to give any opinion of his own on the subject of prophecies, he would venture to recommend one of the ablest commentators on the Prophets he had met. The author was old, and he had no doubt was well known to many who were there present. He would particularly recommend it to those young persons among his hearers, whose youth might perhaps give them a taste for looking into such matters. The author to which he alluded was "Dr. Time." Need he be more particular? That venerable commentator would, no doubt, in due season, inform them of all that was necessary to be known on this subject. In the mean while, let them proceed with this grand undertaking, and every succeeding year they would have to recount additional proofs of the growing up of the Redeemer's kingdom.

AMERICAN BIBLE SOCIETY.

This noble institution says the New-York Observer, never presented itself in so interesting an attitude to our minds, as within a few weeks and months past. With the increasing demand for the Word of God which is heard from every direction, the officers and managers are pushing forward their undertaking with an energy and enterprise worthy of the cause in which they are engaged. They have now in operation 20 hand presses, and 4 steam power presses, all which are equal to 28 of the usual kind. In the course of the ensuing month, 4 other steam presses will be added, making the whole number equal to 40 such as are commonly used. In the Printing Department, 50 men and 15 women are actively employed, and in the Bindery 40 men and 65 women; making a total of 170. The expense for paper, *per fortnight*, is something like \$1,300—printing, \$900—bindery, \$2,200—total \$4,900.—If to this be added the necessary expenses of managing so extensive a concern, it will be seen that the aggregate is not less than \$10,000 *per month*. And as soon as the new building is completed,—the walls of which are already up, 4 stories high by about 40 feet square on the ground,—the expenses will be increased, by the addition of the new presses, &c. to \$12,500 *per month*.

All this is necessary to meet the constantly pressing demands from Auxiliaries. But will the Christians of America—the freest and happiest nation on the face of the earth—be contented with merely supplying our own Auxiliaries? Will they do nothing for our desolate settlements?—for Mexico and South America?—for Greece, Hindostan and Ceylon? "No," answers hundreds of our readers; "we will take a portion of that bounty which the mercy of Heaven has placed in our hands, and consecrate it to this noble charity. We will not suffer our fellow men to perish in ignorance of the Gospel, when a little exertion or self-denial on our part can send them the bread of life." Well then, now is the time. Assistance will never be more useful than at the present moment. The very fact that the most efficient Auxiliaries are engaged in supplying the destitute in

their own vicinity, cuts off, for the time being, the principal aid which they have been accustomed to render in the form of *donations*. Many of them indeed, find it necessary to procure Bibles on trust; and thus the demand upon the Society's funds is increased still more.

We hope the friends of the Bible will take this subject into serious consideration. The gentlemen at the head of the Society are resolved by every means in their power, to meet the present exigencies; but they cannot do it, unless sustained by something more substantial than kind wishes and benevolent feelings. It will be seen from a letter in another part of our paper, that among other applications for Bibles, is one from the missionaries in Ceylon: and such is the urgency of the case, that their appeal ought not to be denied. But in the present state of the treasury, we are assured by one of the officers that no grant can be made. The society has recently been under the necessity of borrowing \$1500, to carry on its operations; and unless new donations are made, or standing debts paid in, they will be subjected to the alternative of borrowing still more, or stopping some of the presses; either of which would be a matter of regret. Here we leave the subject, assured that in the benevolence of the Christian public, is a Bank that is richer and safer than any other beneath the sun.

A NOBLE OFFER.

Since the above was in type, we have received says the New-York Observer, the following notice which we are sure will be read with deep interest. It is worthy of the enlightened generosity of the State from which it proceeds.

TO THE BENEVOLENT OF ALL DENOMINATIONS IN THE STATE OF CONNECTICUT.

A person residing in the County of Litchfield, in said State, makes the following propositions:—

1. If ten or more persons living in the State of Connecticut, will engage to pay *five hundred dollars* each, for the *American Bible Society*, within one year from this date, or in five equal annual instalments of *one hundred dollars* each, as the donors may prefer, then will I engage to pay the like sum of *five hundred dollars* for the same object. Notice must be given of such intention to the Treasurer of said Society on or before the first day of March next, whose certificate of such engagement, forwarded to me by first day of April next, shall bind me to the payment of *five hundred dollars*, in whole or by instalments, as is above specified.

2. The same proposition is made by the same person in favor of the *American Board of Commissioners for Foreign Missions*.

3. So also is the same proposition made, by the same person, in favor of the *American Tract Society* at New-York.

4. And lastly, the same person makes the same proposition in favor of the *American Education Society*.

That there may be no misapprehension of the foregoing proposals, the author of them re-states that if either of them should be complied with and filled within the limited period, then will he hold himself bound to pay the sum by him proposed for the benefit of such Society.

And if *all* of them should be filled up, then will he in like manner pay the sums proposed in *all*.

The name and address of the person making these proposals will be left with the officers of each Institution interested in the result.

CONNECTICUTENSIS.

Litchfield County, July 19 1823.

MAINE BIBLE SOCIETY.

Extracts from the Annual Report of the Trustees of the Bible Society of Maine—June 26 1823.

Assembled to celebrate the Eighteenth anniversary of the Bible Society of Maine, it becomes us as believers in the divine word which we labor to circulate, to recognize our continual dependence for success upon an influence from above. Cheering as is the consideration, that we are engaged in an enterprize which, since the beginning of the present century, has almost simultaneously enlisted the hearts and hands of Christians in every quarter of the globe, the enterprise will not come to the successful issue contemplated, unless attended by the peculiar favor of heaven. The high object in view is to bring the holy power of the Bible to leave its genuine naked impression on the heart of every child of Adam. It is to teach man every where to obey the lofty motives christianity suggests, and to feel the pure consolations which christianity imparts. Until this end is gained, the friends of the bible cause cannot rest. But each step of their progress to this sublime consummation, is the result of special divine influence. Nothing less than this could have harmonized the minds of the various denominations of christians, and woven them into one glorious band embracing the length and breadth of the globe with the steady pressure of its benevolent sway. To this influence be gratefully ascribed all that has hitherto been accomplished by this magnificent system of efforts—on this let all our hopes repose of future achievements in the high endeavor.

In referring to the resolves adopted last year to supply with a copy of the sacred volume every destitute family in the county of Cumberland within the period of one year, the trustees congratulate the Society on the prospect of its speedy accomplishment. The work is begun; and its progress forbids a doubt that before the close of a year, not a family within the limits of the county will remain without a copy of the lively oracles.

Nearly all the towns have been visited by the agent in person. And while the success that has attended his agency, affords the most ample encouragement to continued exertion in the cause, the disclosures which have already resulted from it, are of a character to show the irresistible urgency of the calls to such exertion.

In fourteen towns, associations have been formed, or other measures are in operation to supply the destitute. Only four of these are known to have fully effected the supply of their destitute. In the remaining twelve towns, either unsuccessful attempts have been made to form associations, and it has been finally left to individuals to search out the destitute, or no measures of any kind are in train directly tending to disclose and supply their wants. In eight towns that have been explored, and from

which we have received official returns, three hundred families were found without the entire scriptures. As there are among the towns which have heretofore been often visited for this object, and cannot of course, having been more destitute than towns generally, it is believed, that previous to these recent efforts, more than one thousand families within the county had not a copy of the bible. If this be true, there are at this moment, no less than seven hundred families in the same state of wretched destitution!

During the last year there has been received into the Treasury of the Society from auxiliary associations, individual subscriptions, private donations, and sale of Bibles \$587.79. The Treasurer has remitted to the Treasurer of the American Bible Society for Bibles and Testaments, \$500.00. There is now remaining in the Treasury \$87.79. The Society is now indebted to the Parent Society at N. Y. for books received \$606.66.

During the same period there have been received by the Librarian of the society 900 Bibles, and 750 Testaments. There are still in the possession of the Librarian 589 Bibles and 741 Testaments.

This brief statement presents a general view of the state of the Society, and of the progress of the enterprise in which it is engaged.

Since the recent measures of this Society have been in progress, several well authenticated facts of a very interesting character, exhibiting in a most impressive light the necessity of these measures, have come to the knowledge of the Trustees, which they view too valuable to be withheld from the friends of the Bible cause.

A minister invited to preach a funeral sermon called for a Bible, but there was none in the house; he then asked for a Testament, but only a part of one could be furnished by the family, although abundantly able to possess a Bible.—In another instance at a funeral, there was no Bible in the house, nor was a Bible found in the nearest house, but the second house supplied one.—In one family, the husband and wife, and two at least of their parents, were professors of religion, and they were in good circumstances, and had kept house several years, but they had no Bible.—In one house a whole large family had been brought up, and had lived probably 40 years without a Bible. Another family had lost their Bible, and though they were professors of religion, and had purchased other books, they had lived without the Bible 20 years.—One family had but a part of a Bible, and a neighboring family had none; and this part of a Bible was carried alternately from one house to the other, until they divided it, and each family took part of a part of the Bible. In this situation they were found and supplied by one engaged in the distribution of the Scriptures.—Two professed Preachers of the Gospel have been found in the county, who did not possess in their families a whole copy of the Scriptures.

The Trustees cannot but attach great value to such facts as these, because, they are suited to do more than any reasoning towards disclosing the true ground of those worst of all prejudices, which even in our community are found arrayed against the holy cause of the Bible Society. And because too, they have more power than any rhetoric, if not to reveal, yet to remove the secret of that mysterious apathy with which an enlightened Chris-

gian people are sometimes seen to regard the moral exigencies of their fellow men.

It ought not to be a matter of surprise, that men ignorant of the Bible, and consequently destitute of its spirit, cannot comprehend the motives of such as know and feel both. They who have no power to sympathize with the high aims which the Gospel inspires, may well be expected to ascribe every benevolent work to those selfish and earth-born promptings, which are the only ones they ever feel. It is useless to point out to such evidence that there is no speculation—no cheat in the Bible cause. It will avail nothing to spread out before them, proof of the benevolence which carries forward this system of well-doing. They cannot conceive how it is, that any should engage in distributing the Bible with no other aim than to bless the wretched and to save the lost. As it is the ignorance of foolish men that awaken prejudices and insinuates base suspicions against the work of charity, it can be put to silence only by perseverance in well-doing.

But the disclosure of such facts, is especially important, not only as tending to reveal the real grounds, and in this way to suggest the simple cure of the prejudice of ignorant and foolish men, but as directly fitted to destroy the apathy of intelligent and religious men on this subject. To remove the one the work of giving the Bible to the destitute poor, must go forward. To remove the other so that this work may progress, these facts need to be collected and spread out before all who can be moved by their eloquence. There is a touching power in the appeal of such facts as these against which no Christian can long stand out. Were facts of this nature as they exist at present, within our own state, only known, the whole Christian community would rise at once as from dreary slumbers with astonishment and alarm that they had been so long sleeping over such a state of things. For it should be boldly proclaimed, that notwithstanding the growing interest felt by our community on the subject, the great mass have scarcely allowed it to awaken in their minds a single warm thought. If there are seven hundred destitute families in this county, there cannot be less than four thousand in this condition throughout the State. Four thousand families in Maine without the Bible!! Let this fact be reiterated until the Pastors of our churches, and the churches of the great Shepherd and Bishop of souls, are suitably aroused to the work of giving to the famishing thousands among us, the word of life.

THE SABBATH—MORAL COERCION.

"The measures in question are called coercive, because, it is said, they are designed to compel men to observe the Sabbath. Admitting for a moment this accusation to be true, where, we inquire is the wrong? Were an inkeeper, the only one in town for instance, known to keep a disorderly house,—to encourage intemperance and crime,—who would think it wrong for the moral part of the community to unite in erecting a respectable house for the public entertainment? The proprietor of the old stand might indeed by such a measure, be "coerced" if you please, into a reformation of his house, or his immoral patrons might be "coerced" to practice their degrading

conduct alone without molesting decent company. But we presume to say, that that part of the community who oppose the measures for promoting the observance of the Christian Sabbath,—at least that respectable portion of them, whom we have now particularly in our eye, would take no offence; on the contrary they would join in the "coercion."

Now let us be permitted to ask, what is the difference in principle between these two cases? The Decalogue certainly recognizes none, except it be in attaching more importance to the observance of the Sabbath, and giving more particular directions concerning it than to any other of its precepts. The Scriptures nowhere make any difference between Sabbath breaking and the most flagrant crimes, except as the former is more frequently spoken of than almost any other sin, as particularly offensive to God, and calling down upon nations his severest judgments.

We are then irresistibly led to the conclusion, that the opposition to the decisive measures, lately adopted in relation to the Sabbath, arises chiefly from secret infidelity. Men will not concede to God that his law is of more worth than their own interests.—*Western S. S. Visitant.*

Missionary Intelligence.

CEYLON MISSION.

Copy of a Letter to the Rev. James Milnor, D. D. Secretary for Foreign Correspondence to the American Bible Society.

JAFFNA, (Ceylon,) July 20, 1827.

Rev. and Dear Sir—In the year 1823 we received, through the medium of the Board of Commissioners for Foreign Missions, a donation of (\$500) five hundred Spanish dollars from the American Bible Society, for the purchase of the Scriptures in the Tamul language. In a letter addressed to the Secretary of the Board, we had the pleasure of acknowledging the receipt of the donation, and of expressing our obligations to the Society for the very timely assistance they had granted us. But witnessing, as we daily do, the blessed effects of the distribution of the Scriptures among the heathen, and being reminded by their spiritual necessities of their need of further supplies, we take the liberty of informing the Society, by a direct communication, of the manner in which their donation has been expended, and of further recommending the people around us to their charitable notice.

The money remitted to us has been expended mainly in the purchase of the Scriptures, at reduced prices, at the Madras Auxiliary Bible Society; some of which have been received directly from Madras, and others through the Colombo Auxiliary Society, to the funds of which we annually contribute. The number of copies received into the mission since the receipt of your donation, is the following, viz. 675 copies of the New Testament; 70 do. of the Old Testament; 1,500 do. of St. Matthew's Gospel.

A few months ago, we became subscribers for 200 copies, at a reduced price, of an edition of the Old Testament, now in a course of printing at Colombo. The book of Genesis has already been received, many copies of which are now in circulation. The number of books above mentioned

ed includes not only what we have purchased, but also our proportion of generous donations to the Colombo Society, made by the British and Foreign Bible Society, and by the Auxiliary Society at Madras.

That you may be able to form a correct estimate of the number of Bibles and Testaments that might be purchased at the sale price for the sum of (\$500) five hundred Spanish dollars, we observe, that the edition of 1000 copies of the Old Testament lately printed at Madras, and from which we obtained a partial supply, (there being no other source from which supplies could be obtained,) was printed in the quarto form, bound in four volumes, comprizing on an average three hundred and ten pages each, and sold at (\$1 33) one dollar and thirty-three cents a volume, or (\$5 33) five dollars and thirty-three cents a copy. We are happy, however, to inform you, that the Colombo edition above referred to is of the octavo size, and in several respects on a more economical plan. The last edition of the New Testament printed at Madras, and from which we have received a considerable number, was printed in the octavo form, comprizing nine hundred and twenty-one pages. These are bound, some in one volume, some in two, and others in three volumes, and sold at about (\$1 33) one dollar and thirty-three cents a copy. At this rate, the price of the whole sacred volume amounts to (\$6 66) six Spanish dollars and sixty-six cents. This, we are aware, must appear an alarming statement to those who are in the habit of purchasing Bibles at the rate of sixty cents a copy. By way of accounting, at least in part, for this difference, it should be stated that the Scriptures, translated into the Tamil language, are much more voluminous than in the English;—the type in which they are printed is considerably larger than that used in printing common English Bibles;—and such is the state of things in this country as to render it expedient to circulate the Scriptures bound in separate portions, rather than the whole in a single volume.

On perusing the report of your Society for 1826, the last with which we have been favored, it appears that the demand for the Scriptures in our beloved native land is great, almost surpassing belief; and that the urgent necessities of neighboring communities, which might be relieved at a comparatively small expense, present powerful claims upon the attention of the Society. These and similar considerations must, we are aware, render it inexpedient, in the view of many for the Society to expend their funds for the purpose of assisting, at great expense, foreigners residing in this remote corner of the earth. It must, however be the wish of every enlightened Christian, that the benefactions of charitable institutions be bestowed upon the destitute, with a *due attention* to the necessities and various circumstances of *all classes* who require assistance. You will therefore, permit us, as the representatives of the people among whom our lot is cast, to state a few particulars, which will enable the Society to form a correct judgment relative to their comparative claim upon the charities of the benevolent.

Within a territory of about one hundred square miles, containing from forty to fifty thousand inhabitants, we have five stations, occupied by six missionaries, advantageously situated for carrying

forward the various objects of the mission. At our several stations, nearly one hundred natives, almost all of whom are able to read the Scriptures, have been received into church-fellowship on a credible profession of Christianity. At three of our stations we have native charity boarding schools, two for males and one for females, containing upwards of 200 children; the members of the former are pursuing a course of study both in the English and Tamil languages, and all are under a course of biblical instruction. In connexion with the mission, within the limits above mentioned, we have 35 schools, containing 3,800 children of both sexes. The teachers and assistant teachers in these schools have, for several years past, been furnished with small portions of the Scriptures, and attend weekly at our several stations;—aside from their attendance on the Sabbath, for the purpose of reciting Scripture lessons, and of attending to the requisite expositions of them.

In all our schools, the Bible, in small parts, is in daily use by all who are able to read, and is almost the only book in use in our Sabbath Schools.

The effects of supplying the various classes above mentioned with the Scriptures, which we have been enabled to do in part by means of the Society's donation, are seen to be highly beneficial. In behalf of the persons benefitted, we beg to offer our best thanks to the Society; and we doubt not, in view of what we have already witnessed, that the blessing of many who were ready to perish will descend upon their benefactors, as the reward of their liberality. But there are multitudes of others around us, in whose welfare we feel deeply interested, many of whom have special claims upon our attention.

As our school system has been in operation eight or ten years, many who have left the schools, and now form an important part of the community, are able to read the sacred volume, and know something of the value of its contents. The importance of furnishing them with the Scriptures is most obvious.

Besides those that have been connected with our schools, there are many others, both children and adults, heathens and Roman Catholics, who are able to read, among whom small portions of the Scriptures might be extensively and profitably circulated.

In view of these remarks, it is obvious that the number of Bibles mentioned in the former part of the letter, and which includes *nearly* all we have received since the commencement of our mission, *bears no adequate proportion either to the pressing necessities of the people, or to our facilities for a judicious and profitable distribution of the Scriptures among them.*

But it may be thought by many that the people here are able, and should be willing to supply their own wants. To show that they are willing, (we mean those who are best acquainted with the Scriptures,) but are not able, we need only to turn your attention to a few facts.

At most of our stations Bible Associations have been formed, in connexion with the Branch Auxiliary Bible Society at Jaffnapatam.

The principal Association is established at Batticaloa. Quarterly meetings of the subscribers, eighty five in number, are regularly held, on which occasions five or six addresses are usually

read by different persons belonging to the seminary at that station. At a late meeting of the Association, some account was given of the American Bible Society, and two of the addresses, made by native members, consisting principally of extracts from the Report of that Society for 1825. Two other addresses were translations of the Rev. Justin Edwards' address before the Boston Foreign Missionary Society, accompanied with appropriate explanatory remarks. The whole number of subscribers the last year, in connexion with all the native Associations was about 240; their monthly subscriptions were from two to six cents each, and the whole amount collected in the course of the year nearly eighty Spanish dollars. Although their subscriptions may appear to be very small, they are in fact very large, as will appear from the consideration that the annual amount of each subscription on an average is equal to six days' wages of a common laboring man.—Notwithstanding their subscriptions were thus liberal, the whole amount contributed, during the year, by 240 persons, would, at the rate above mentioned, purchase but twelve copies of the Scriptures! Hence it appears, that even if the people generally were desirous of furnishing themselves with the Scriptures, they are not able to do it.

It is true, the people in whose behalf we address you, are situated almost at the remotest bounds from the centre of the Society's operations; but they are "a people sought out;" we have personally investigated their case; and this we have done in compliance with the wishes, and by the continued aid of those, of whom, to a great extent, your Society is composed. Our investigations for ten years past have deeply affected our hearts, and we have reported accordingly. We see and feel that the spiritual miseries of the people urgently demand such assistance as it is in the power of the American Bible Society to bestow. Though their dwelling is in these "utmost parts of the earth," they are within the limits of the grant made to the King of Zion; and as a channel of communication between you and them is widely open, they have, for all the purposes of receiving the fruits of your charity, become your neighbors, and as such, look to you for supplies. Through the medium of the Board of Commissioners for Foreign Missions, living waters from your Society may flow in a direct course to this distant land; and here, by their missionaries upon the spot, those waters will, permit us to assure you, be guided to the very plants which we believe are destined to become "trees of righteousness, the planting of the Lord, that he may be glorified."

In our last letter to the Society, we informed them that the Rev. F. C. Rhenius, Church Missionary at Palamcotta, with the assistance of others, was engaged in revising the Tamul Scriptures. His version has been subjected to the revision of a translating committee of the Madras Auxiliary Bible Society, and the New Testament is now in a course of being printed at Madras. Mr. Rhenius has recently published an Essay on the subject of translating the Scriptures from the originals, illustrating his principles by examples from the Tamul language. We have the pleasure of forwarding to you, agreeably to his request, a copy of his Essay, together with his best wishes

for the prosperity of the Society. In these wishes we most cordially unite, and pray that the choicest of Heaven's blessings may rest upon the Society, and that they may reap a harvest of souls as the fruits of their labors.

We subscribe ourselves, Dear Sir,

Your fellow laborers in the vineyard of our Lord,

B. C. MEIGS,
D. POOR,
M. WINSLOW,

L. SPAULDING,
H. WOODWARD,
J. SCUDDER.

Native Christians in Ceylon.—A letter from Rev. Miron Winslow, American missionary at Oodooile, contains the following: "Yesterday, a meeting was held, to examine a considerable number of candidates (26 in all) for admission to the church the present month. Some were not present—but 18 were accepted for admission. Thus there is from time to time a little increase. Perhaps, after all, what is done by way of preparation, and the influence which is extending more or less all around in favor of Christianity, should be regarded as securing the greatest good. The seed is sown; and though out of sight, when the time comes, will spring up and bear forth fruit."

We learn by another letter from the same station, that of the above mentioned 26 candidates for Christian communion, 19 are adults, and some of them the most respectable school-masters.

"Should they all be admitted, it will be a day of more important interest, considering the character of the individuals, than that on which 41, most of them children, professed their faith in Christ." It may be proper to remark, that none are admitted to the mission church who do not exhibit satisfactory evidence of piety.

N. Y. Obs.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST, 10, 1828.

YALE COLLEGE.

As reports and statements have gone abroad, concerning the late transactions in Yale College, some of which we know to be incorrect, we deem it proper to lay before our readers the following statement, prepared by the Faculty, in whom the public place implicit confidence.

YALE COLLEGE, NEW-HAVEN, Aug. 1, 1828.

On Monday morning of this week, the President of the College, having heard, the preceding day, that there was some dissatisfaction among the students, with respect to the board in the Hall, observed to them in the Chapel, that the Faculty were now ready, as they ever had been, to receive and attend to any respectful representation of the state of the Commons, provided it was not accompanied with any such proceedings on the part of the Students, as would render it improper for the Faculty to interpose for their relief in compliance with a demand. The same morning, a large portion of the three Junior Classes, in conformity, as appears, with votes passed near the close of the preceding week, absented themselves from breakfast in the Hall, and continued from that time to be absent from all the meals. In the afternoon of the next day, a Committee from the three Classes presented a paper to the Faculty, in the words following:

"Resolved, That a Committee be appointed to wait upon the Faculty, and state as the reasons for withdrawing from the Hall—that the Classes were much dissatisfied with the quality of the board, and that they were induced to adopt this measure, because their previous petitions had been ineffectual.

"Also Resolved, That said Committee be not authorised to hold any further communication on the subject."

The Committee, when inquired of, whether they could explain what was meant by the expression, "Their previous petitions had been ineffectual," replied "that they were not authorised to hold any further communication on the subject." They gave no statement of any particulars in the board, with which they were dissatisfied. No complaint had been made, the present term, respecting the board, to the Steward or any member of the Faculty, except in a single instance, two or three weeks since, when a Committee from the Junior Class made a statement to the President, the substance of which was, that the board in the Hall, this term, had been, in the main, good; that the provisions, as purchased by the Steward, they believed to be good; but that, in three or four particulars which they specified, there had been a failure in the cooking. This statement was immediately communicated by the President to the Steward; and a member of the Committee was informed that it had been thus communicated. From that time, the Faculty had received no intimation of any dissatisfaction of the students respecting the board in Commons, till after the classes had taken a vote to absent themselves.

To the paper presented by the Committee from the three classes, and copied above, the following reply was made:—"The Faculty do not see that this paper requires any particular answer. Perhaps none was expected. It relates to the Hall. But we do not understand, for what purpose we should confer, on this subject, with those who are not boarding in the Hall. We cannot make terms with students who are in open violation of their duty. Whenever they return to their duty, by a regular attendance in the Hall, we shall be ready to attend to any respectful representations from them."

On Wednesday evening, the President observed to the Students in the Chapel, that the case of absences from the Hall must come to a speedy issue; that from all which had passed the last three days, it was most manifest the absences were the result of concert; that if any individual not regularly excused, should persist in any longer absenting himself, there could remain no doubt of his "refusal to be in commons," and therefore of his express and intended disobedience to the authority and laws of the College; and that those who should not that evening return to their duty, must expect the law to take its course.

On Thursday morning, several individuals from among those who were active in the combination, and who still absented themselves, were called before the Faculty, and after being reminded that, on their admission as members of the College, they had promised on their "faith and honor, to observe all the laws and regulations of the College, and particularly to avoid all combinations to resist the authority of the Faculty," which they acknowledged; they were inquired of, whether they would now abandon the combination into which they had entered, to resist the government of the College, and hereafter take their meals in the Hall unless regularly excused; and were told that in case of refusal they would be expelled. Four who answered "no" to the inquiry put to them, were expelled; in conformity with the law which requires, "that if any combination or agreement to do any unlawful act, or to forbear compliance with any injunction from lawful authority in the College, shall be entered into by undergraduates; or if any act of disobedience shall be perpetrated by any undergraduates, in consequence of such combination and agreement, such and so many of the offenders shall be punished with admonition, rustication, dismissal, or expulsion, as shall be judged necessary for the preservation of good order in the College."

From the above statement, we think, you will not fail to see, that the simple question before us has been, whether the Students should yield obedience to the authority and laws of the College, or whether the government should be surrendered into their hands.

August 6, 1828.

The preceding statement has been transmitted to the Parent or Guardian of each student concerned, and is now given to the public, to correct any misapprehension which may exist on this subject. It may be proper to add that the disaffected students subsequently entered into new combinations, to absent themselves from the exercises of College, to compel the restoration of those who had been expelled, and to leave town without permission from the Faculty. Those who remained in town until

Monday, were then directed to leave the City of New-Haven, in order to restore tranquillity to the College; and the regular exercises of the Institution are continued as usual.

While the question at issue has been thus reduced to the single point, "Shall the students of a College enter into combinations to resist the laws and dictate measures to their Instructors, for the removal of supposed or real grievances?" it may be desirable to state, for the information of those who reside at a distance from the College, that,

1. An expense of nearly ten thousand dollars has been incurred, within a few years past, to erect buildings and make the most ample provision in other respects, for the comfortable board of the students.

2. The Steward has no motive to provide bad fare for the students, receiving as he does a fixed salary for his services, and charging to the students, under the direction of the Prudential Committee, the actual expense of the board, (whatever it may prove to have been,) at the conclusion of each term.

3. Members of the Faculty have been accustomed to inquire of the students from time to time, as to the existing state of the Hall, and to give the proper directions for removing any grievances complained of.

4. In July, 1827, a petition on the subject of commons was presented to the Faculty, and was referred to a Committee from that body, who visited the Hall from day to day, until they saw that every thing complained of was rectified.

5. From that time to the present, the Faculty have received no communication on the subject from any of the Classes, except that made by the Junior Class this term, as before stated; when the President visited the Hall in company with the Steward, and examined the articles in question, and the Steward gave all necessary directions.

6. Persons not required to board in the Hall, have preferred to continue in Commons, during the period complained of, and have declared the board to be wholesome and palatable.

7. Those of the Officers who take their food stately in the Hall, have found the board to be substantially the same as usual at this period of the year; and although accidents must occur (as in private families) at so warm a season, they were not aware that any peculiar or general dissatisfaction existed in College on this subject.

There has been much misunderstanding among the students as to the inspection exercised by the Faculty over the Hall; and many have been urged forward into measures which they have subsequently regretted, and acknowledged to be wrong.

EDITORIAL REMARKS.

The citizens of New-Haven, have felt a deep interest in these extraordinary transactions. We have beheld, with astonishment and regret, the course pursued by the young men in college; and have admired the moderation and energy of those who administer the laws of college.

We would gladly say something in extenuation of the conduct of those interesting, and heretofore virtuous, young men who have been concerned in this rebellion. They would, no doubt, shudder at the thought of being found in arms against the laws of their country, by which they would forfeit their lives: and yet they have risen up against the mild and wholesome laws of one of the best regulated communities in the world, of which they were members. And like an infatuated mob, led on by designing demagogues, nineteen twentieths of them cannot tell why or wherefore. We would plead, in behalf of many, the inexperience of youth, the influence and misrepresentation of a designing few—the mistaken views of that honor and love of truth, which, as they suppose, bind them to break the laws of college, to disobey their parents, and add transgression to transgression.

Yale College stands on too firm a foundation to be shaken by such an explosion. She is still pursuing her steady course of instruction; and we are happy to state that a number who have been concerned in this rebellion,

have already returned to their senses and their college duties; and we trust that every *honest* man who has been concerned in this foolish, this mad experiment, will be led to see, by a little sober reflection, that all the pledges he has made to his companions, to do wrong, cannot cancel or disannul the prior and stronger obligations he is under to do right.

VERMONT SABBATH SCHOOL UNION.

During a part of the months of May and June, an Agent in the Counties of Bennington and Windham, succeeded in forming *eight* auxiliary Unions, and in awakening in some towns, a deeper interest than had ever before been felt on the subject of Sabbath Schools. Such agencies are very much needed, and they must be had, before all those results which we hope to realize from our Sabbath School system will be accomplished.

Russia has acquired by her late treaty with Persia, Mount Ararat, where Noah's ark rested after the flood.

STATE PRISON AT WETHERSFIELD.

Messrs. Editors.—On a recent tour through the country, I passed a Sabbath at Wethersfield; and on Monday at 6 o'clock P. M. visited the State Prison, in company with the Rev. Mr. Tenney, of that place. The prisoners at the ringing of the bell came from their work-shops and their several employments, to the prison yard, where they formed themselves in a line, and were searched. Thence by sections, they marched to the inner prison, where their morning and evening devotions are attended, led by Capt. Pillsbury. Mr. Tenney addressed them at this time from the sacred scriptures, in a very solemn and affecting manner, and prayed with them. They appeared humble, solemn and devotional. They were then conducted to their cells, where each is furnished with a Bible. It is but nine or ten months, since they were removed from their wretched condition at Newgate. Since then, God has wonderfully blessed the exertions of Capt. P. and others in enlightening their minds, and thus preparing them to receive the Gospel in the love of it. From 15 to 20, who have been willing slaves to sin, lo, these many years, are now enjoying that liberty with which Christ hath made them free. The revival is still progressing. And should Christians carry this unhappy class of men on their hearts to the throne of grace day by day,—were they to have officers over them who rule by love rather than a rod of iron, and who would divide unto them the bread of life, we should soon have reformed prisoners. Their fettered minds would be released, the prison doors of their hearts would be thrown open, and they would be set at liberty in the Gospel.

One individual, in whom evidence of reform was not so satisfactory as in some, on being pardoned and discharged, returned to his wife, who refused to receive him as her husband. He replied, I cannot blame you, it is no more than I deserve. But I have one request to make, which is, that you receive me as a boarder for three months; and if I do not comply with the regulations of the family, and pay my board every Saturday night, you can dismiss me when you please. She then received him as a boarder, and in a few weeks as her husband. A pious individual of that

place furnished him with work in a boot and shoe shop, where by precept and example he soon induced all the workmen to abandon the use of ardent spirits, which had been very frequent. The shop is now, says the owner, a reformed shop. Another individual, who had formerly been under Capt. P. in the New-Hampshire Prison, escaped by means of a plank laid from the roof of the work-shop to the walls, and lowering himself by a rope was fired upon by the guard without effect. By the spirited exertions of the warden and others he was soon retaken in the field, and has since become a hopeful subject of grace. On being asked since by his friends, if they should petition for his release, he replied, "no, if the doors were thrown open I would not go out." He has observed he should have reason to bless God, all his life, for their bringing him back to that prison. Other facts might be mentioned, but time will not admit. *Bost Rec.]* W. T. C.

PIOUS RESOLUTIONS.

The following pious resolutions were drawn up in early life, by the Rev. J. Hallock. They were often renewed, and religiously observed. Let those who wish to die, like him, the death of the righteous, adopt them, and practise them as he did.

1. I am resolved to avoid all known sins, and to practise all known duties; to read the word of God and other good books, and go according to the light I find in them.

2. Resolved to watch over my conduct respecting my aged parents, never to give them an unkind word, but to love and honor them, as enjoined in the fifth commandment, and to obey and follow them, wherein they follow Christ.

3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray; to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

4. Resolved to keep a general journal of the most remarkable occurrences of my life.

5. Am resolved to be faithful to my dear consort, to seek to instruct, watch over, and bring up my children in the fear of God, and to pray and travail in birth for them, until Christ is formed in them the hope of glory.

6. I am resolved to show my superiors, inferiors and equals, due respect at all times, and not to have the faith of our Lord Jesus Christ with respect to persons.

7. Am resolved to be careful of another's character, and to say nothing against him directly or indirectly, unless I think the interest of religion and the honor of God call me to it.

8. Resolved, never to look upon myself to have attained, but to press forward.

9. Resolved, never to put myself forward in any thing, especially in matters of religion, but always to take the lowest place.

10. Resolved, in all my troubles, to be careful how I complain or speak of them; and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.

11. Resolved, the first thing in the morning, to give myself up to the Lord; to study what I can do most for his glory that day, and by prayer to

set about it; and that this shall be the last thing at night.

12. Resolved to receive all unkindnesses with patience, to keep counsel and speak against no persons, unless I think I am in duty called to it.

13. Resolved, if in my power, to read at least four portions of Scripture, or hear them read, every day.

14. Resolved, to try all my sermons by God's word, and endeavor to get good from them before I preach them, and to deliver them as if I was about to give up my last account.

15. I am resolved, not only to preach what I find agreeable to the word of God to others, but to endeavor to practise it myself.

16. Resolved, that nothing be lost, but that what little time and strength I have be spent in the service of God.

17. I am resolved to pray for all people, especially for the church and my enemies.

18. Resolved, never to be too much lifted up, nor too much cast down, but to hope in God and not indulge despair.

19. Resolved, to watch against the love of this world, as a sin which doth easily beset me.

20. Resolved, to inquire with candor after the truth for the truth's sake, taking the word of God as my only guide, looking up to the Holy Spirit to guide me into a right understanding of it.

21. Resolved, to watch against a murmuring, froward spirit.

22. Resolved, to watch in the day of prosperity, lest I forsake the Lord.

23. Resolved, to "remember the Sabbath-day to keep it holy."

24. Resolved, to avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, as my God and Father, my Redeemer, Sanctifier, and Comforter, through the everlasting atonement of Jesus Christ.—*Memoir.*

TEMPERANCE.

The citizens of Rochester, who appear of late in the vanguard of benevolent enterprise, have taken a decided stand against the inroads of intemperance. At an adjourned meeting, holden at the court-house, a constitution was unanimously adopted, in which it is resolved:

No member of this Society shall drink any distilled or ardent spirits, or keep any in his house for the use of his household, or offer any to his visitors, except, in either of these cases, when it shall be necessary as a medicine.

No member shall give his laborers, or customers, or any other person, any distilled or ardent spirits in any case whatever, unless when it shall be necessary as a medicine.

Every member of this Society who may at any time have an intemperate person in his employment, shall do his utmost endeavor, by persuasion and all other proper and suitable means, to discountenance such person in this vice, and to promote his reformation.

Members of this Society who have buildings to erect, or any works to let out on contract, in the performance of which spirituous liquors have usually been consumed, shall insert as a special condition in their contracts, that no distilled or ardent spirits shall be distributed or used in or about the

work, except when it shall be necessary as a medicine.

It shall be a special part of the duty of the Board of Managers, and proper and suitable for every member, to exercise a close vigilance over the infraction of either our state or village laws in the matter of vending ardent spirits, or otherwise facilitating intemperance, and to report the same to the proper authorities.

"A Sermon on the Prominent Trait in Teachers of False Religion."—By Joseph I. Foot, Pastor of the First Church in Brookfield.

The author of this Discourse has selected as his text, *Jeremiah xxiii. 17*—"They say still unto them that despise me, the Lord hath said ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you." After noticing the fact that a variety of religions exists in the world, and that there are many teachers of false religion, he inquires in what way the teachers of true and false religion may be distinguished—and supposes that the Text contains the principles by which that inquiry can be satisfactorily answered. The doctrine he derives from the Text is *that to diminish in sinners the fear of divine displeasure and to remove the expectation of future misery, is a prominent trait in the character of Teachers of False Religion*; one, which they all, whatever differences may exist between them, uniformly possess. This doctrine is supported—

1. By considering the influence which the station of teachers of religion exerts on their minds. A teacher of true religion alone will have sufficient moral courage to charge his hearers with sin or warn them of misery.

2. From the fact that teachers of false religion are never blamed in the Scriptures for exaggerating the claims of the Divine Law or the consequences of violating it.

3. By the descriptions which Jehovah has given of teachers of false religion. While Isaiah and Jeremiah and Ezekiel threatened the Israelites, the false prophets encouraged them in their sins by promises of happiness and prosperity.

The inference from the subject is, that those teachers should be avoided who diminish the fear of the wicked. And in this class are included those not only who deny the eternity of future punishment, but such also as so explain the Divine Law as to disannul man's feelings of obligation to God, and consequently his fear of offending him; or teach such doctrines respecting the human character as lead men to feel that their lives for the most part have coincided with the requisitions of the Gospel, or present the Divine Being in such an attitude that they feel no obligation to serve him.

We have thus given an imperfect outline of the above Sermon. To form a just idea of it, it is necessary to read the Sermon itself. We must acknowledge that after reading this Sermon we cannot conceive how any one can avoid the conclusion that an *Unitarian Minister is a teacher of False Religion*—the conclusion to which it was evidently intended to lead.

GEORGIA TALK.

The Editor of the Georgia Statesman, speaking upon what we had formerly said respecting the right of the Cherokees to the lands now in their possession, on the ground of occupancy, observes, "Strolling over a country is somewhat different from a permanent occupancy." Query. What kind of occupancy have those who never even strolled over a country?—*Phoenix.*

PROSPECTUS OF THE
SAILOR'S MAGAZINE,
AND NAVAL JOURNAL;

To be published at New-York, by the American Seamen's Friend Society, to which the profits of the work will be devoted.

The time seems to have arrived, when a Periodical Work of the above description is imperiously demanded by the circumstances of our sea-faring population. Its object will be to convey intelligence respecting their character, their situation, and their wants; to exhibit what has been done for their benefit, and the various success or failure of different efforts; and to show what other institutions and privileges are deemed necessary, and how they can be provided most expeditiously, and yet in such a manner, as to secure the most permanent good. When these privileges are furnished, the Magazine must inform our Seamen where they are to be found. Not merely the port, but the street, the house, the No. must be pointed out. The Sailor is accustomed to something definite—and something definite he must have—he must be assured it is for him—and he must know precisely where to find it, before he will withstand the current of temptation, which is constantly pressing upon him, and urge his way through it to virtue, to holiness, and to heaven.

The advantages to Mercantile Men, of morality among Seamen, must not be overlooked, nor the aid the Church will receive, if they become Christians.

To embrace the whole subject, must be the design of the work. Sources of information are opening every day, and it is believed a desire to see it embodied and circulated, is also rapidly increasing. Even Seamen themselves are looking for it, and the satisfaction and benefit they may derive from its perusal, both on shore and upon their voyages, we feel ourselves totally inadequate to describe.

Since the formation of the "American Seamen's Friend's Society," the eyes of the community seem to have been directed to this Institution as the proper body to assume the responsibilities of such a publication. While they have occasion to mourn over their past embarrassments, they would not shrink from appropriate duties. In the hope therefore of more prosperous times, relying on Seamen and the Friends of Seamen for their prayers, their contributions, and their subscriptions, and on God for his divine blessing, they now issue their Prospectus, with the ardent hope that the work may prove satisfactory to the public, and that all necessary exertions will be made to give it an extensive circulation. A definite account of all monies received by the Society will be inserted.

CONDITIONS.

- I. The work will be published monthly, in numbers, of 32 octavo pages, on good paper and neatly covered.
- II. The price to subscribers will be \$1 50 in advance, or before the receipt of the 3d number.
- III. The first number will be for July, and will be ready for delivery near the end of the month or the 1st of August. After the commencement, the work will be issued at the middle of each month.

HOT COFFEE vs. RUM.

Last winter, one of the Fire Companies in Brooklyn passed a resolution, prohibiting the use of spirituous liquors as a refreshment in cases of fire. It was doubted, by some of its members, whether the measure could be carried into effect, in consequence of the erroneous impression which prevailed, that men could not work at an engine any length of time, unless assisted by what is considered a moderate supply of spirituous liquor.

At the time spirituous liquor was abandoned by this Company, they provided an apparatus at their engine house for making coffee. The late great fire in Brooklyn afforded an excellent opportunity to test the experiment. While other Companies were provided with their usual refreshment, No. — drank their hot coffee. Every member was satisfied that they were more refreshed by this, than they ever had been by the use of liquor on similar occasions; and what was highly gratifying, several members of other Companies left their brandy, rum, &c. to take a cup of coffee with this Company, who had thus taken the lead on the side of temperance.

The members of several other Companies are endeavoring to get similar resolutions passed; and I have no doubt the force of example will be sufficiently strong to drive the use, or rather abuse, of spirituous liquors, at times of fire, out of all the Fire Companies in Brooklyn, and substitute in the place of poison, wholesome

N. Y. Obs.]

HOT COFFEE.

The territory and dominions of the Empire of Russia. (in Europe) are 1 million 463 thousand square miles: in Asia 5 millions 867 thousand square miles. Her population, (in Europe) 47 millions 600 thousand. Her population, (in Asia) 4 millions. Her revenue 62 millions of dollars. The capital of her public debt, 268 millions. The number of her standing army 740 thousand. The number of her ships of war, 50 ships of the line, 20 frigates, 1 corvette, 33 thousand seamen.—Ch. Mir.

Obituary.

DIED—At Derby, on the 1st inst. Mr. Nathaniel Baldwin, aged 46.

At Saybrook, on the 20th ult. Miss Cynthia Snow, daughter of Mr. Abel Snow, aged 28—after a short but distressing illness, which she bore with Christian fortitude, enjoying a good hope of a better world.

At Hartford, Mrs. Mary Goodwin, aged 69, wife of George Goodwin Esq. senior editor of the Connecticut Courant.

At New-Milford, Mrs. Polly Beach, wife of Mr. Benjamin B. Beach, aged 58.

At Woodbridge, Mr. Valentine Wilmot, a soldier of the revolution, aged 75.

At Durham, Mr. David Thompson, a revolutionary pensioner, aged 78.

At Farmington, Mr. Marcus North, aged, 28.

At Ashford, Mrs. Ann Smith, wife of Mr. Barak Smith, aged 30; Mr. Rueben Richards, aged 50.

At Litchfield, widow Thirza Kilbourn, aged 32.

At Norwalk, Mr. Hutton Smith, aged 69; Deac. Charles Hanford, aged 42.

At Sumpter District, S. C. Mrs. Mary Garrett, aged 120 years.

At Oxford, Mrs. Eunice Osborn, wife of Mr. Harvey Osborn, aged 37.

At Guilford, Mrs. L. Benton, wife of Mr. Daniel B. aged about 43.

In Albany, Mr. Daniel Steele, aged 56.

Poetry.

From Pollok's Course of Time.

THE MOURNING WIDOW.

Look back, and one
Behold, who would not give her tear for all
The smiles that dance about the cheek of Mirth.

Among the tombs she walks at noon of night,
In miserable garb of widowhood.
Observe her yonder, sickly, pale and sad,
Bending her wasted body o'er the grave
Of him who was the husband of her youth.
The Moon-beams trembling thro' these ancient yews,
That stand like racks of mourners round the bed
Of death, fall dismally upon her face;
Her little, hollow, withered face, almost
Invisible—so worn away with wo:
The tread of hasty foot, passing so late,
Disturbs her not—nor yet the roar of mirth,
From neighboring revelry ascending loud.
She hears, sees nought, fears nought; one thought
alone

Fills all her heart and soul; half hoping, half
Remembering, sad unutterable thought!
Uttered by silence, and by tears alone.
Sweet tears! the awful language eloquent
Of infinite affection; far too big
For words. She sheds not many now: that grass
Which springs so rankly o'er the dead, has drunk
Already many showers of grief: a drop
Or two are all that now remain behind,
And from her eye, that darts strange fiery beams,
At dreary intervals, drip down her cheek,
Falling most mournfully from bone to bone.
But yet she wants not tears: that babe that hangs
Upon her breast, that babe that never saw
Its father—he was dead before its birth—
Helps her to weep, weeping before its time;
Taught sorrow by the mother's melting voice,
Repeating oft the father's sacred name.
Be not surprised at this expense of wo!
That man she mourns was all she called her own:
The music of her ear, light of her eye;
Desire of all her heart; her hope her fear;
The element in which her passions lived—
Dead now, or dying all. Nor long shall she
Visit that place of skulls: night after night,
She wears herself away: the moon beam now,
That falls upon her unsubstantial frame,
Scarce finds obstruction; and upon her bones,
Barren as leafless bows in winter time,
Her infant fastens his little hands, as oft,
Forgetful, she leaves him a while unheld,
But look, she passes not away in gloom:
A light, from far illumines her face; a light
That comes beyond the moon, beyond the sun—
The light of truth divine; the glorious hope
Of resurrection at the promised morn,
And meetings then which ne'er shall part again.

Anecdote of Voltaire, by one who knew him.—This
gentleman forgets all his infidelity on two occasions:
viz. when he is sick and when it thunders and lightens.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies,
will be allowed one copy gratis, or a commission of ten per cent.

He is so particularly afraid of stormy weather, that
if he happened to be writing when the "clouds pour
down their torrents, and the air thunders, and the
arrows of the Almighty flash abroad," he'll call out
in an agony of horror, for a bottle of *holy water*,
and sprinkle himself with it from head to foot: and
plentifully bedew the floors and walls of his apart-
ment into the bargain. Immediately after which pre-
caution, he ordered *mass* to be said in his chapel; and
the masses go on briskly one after another, until the
thunder and lightnings cease. But, no sooner is the
tempest hushed, than a clear sky, and placid ele-
ments settle him into a laughing infidel again, and re-
suming his pen, he writes against Christianity with
as much acrimony, zeal and want of argument as ev-
er.—*Evang. Lull. Int.*

ANECDOTES.

"They that feared the Lord, spake often one to an-
other."—A little boy in a Sabbath School, was asked
by a spectator if he loved his parents and teachers,
brothers and sisters, &c. to which he replied very
readily that he did. But when he was asked if he
loved God, he hung down his head, and made no
reply. Another little fellow in the same class looked
up very earnestly and said, "I guess he don't love
God much—if he did he would say something about
it."

A very small girl being asked by a visiter in a Sab-
bath School, if she loved her teachers, replied that
she did. Do you love your parents? "I do," said
the little girl, "but I love Christ more than all of
them."

The right way of interpreting Scripture, is, to
take it as we find it, without any attempt to force it
into any particular system. Whatever may be fairly
inferred from Scripture, we need not fear to insist
on. Many passages speak the language of what is
called Calvinism, and that in the strongest terms:
I would not have a man clip and curtail these passa-
ges, to bring them down to some system; let him go
with them in their free and full sense; for otherwise,
if he do not absolutely pervert them, he will atten-
uate their energy. But, let him look at as many more,
which speak the language of Arminianism, and let
him go all the way with this also. God has been
pleased thus to state and to leave the thing; and
all our attempts to distort it, one way or the other,
are puny and contemptible.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 6th, 1828.

Maths. Day; P. S. Stoddard; Rev. B. Fenn; H.
Safford; Henry C. McMahon; Polly Wylie; A. O.
Spencer; Geo. W. Smith; L. Van Dyck Jr.; Z. W.
Calif; Robt. Hoe & Co. Frances B. Hart; Saml.
P. Storrs; Josiah Foster; John Bryant; John H.
Voorhees; David Judson; Uriah M. Gregory; Ar-
nold H. Hayden; John H. Stow; Benj. Corp; Rev.
J. Brace.

CONTENTS.—NO. 11.

The deaf, dumb and blind girl	161	Maine Bible Society	168	Temperance.—Review	174
Temperance Societies	164	Ceylon Mission	169	Sailor's Magazine.—Obituary	175
British and Foreign Bible So.	165	Yale College	171	Poetry—The Mourning Wid-	
American Bible Society.—A no-		State Prison at Wetherfield	173	ow.—Anecdotes.	176
ble offer	167	Pious Resolutions	ib.		